The New Hieroglyphical Bible.

RB 9913



Library

of the

University of Toronto





A NEW
HIEROGLYPHICAL BIBLE:

BEING

A CAREFUL SELECTION

OF THE MOST

IMPORTANT AND INTERESTING PASSAGES

IN THE

OLD AND NEW TESTAMENT;

REGULARLY ARRANGED

FROM GENESIS TO REVELATIONS.

AND THE

LIFE OF OUR BLESSED SAVIOUR,

AND THE HOLY EVANGELISTS.

ILLUSTRATED WITH

NEARLY FOUR HUNDRED ENGRAVINGS.

LONDON:

MILNER AND COMPANY, LIMITED,

PATERNOSTER ROW.

PREFACE.

THE object of the following Work, is to imprint on the memory of Youth, by pleasing and striking images, the sacred and important truths of holy writ.

The mode of instruction by Hieroglyphics originated with the ancient Egyptian priests and philosophers; but *their* motive for using it was widely different from *ours;* not to diffuse instruction, but to confine it to a select few, was their object: ours, on the contrary, is to engage the attention, by striking the eye, and to make the lesson delightful as well as profitable.

We assert no claim to originality of design, but if we are found to have improved on former plans, we do not doubt that we shall receive encouragement from Parents and Guardians, and from other persons to whom may be entrusted the highly-important and pleasing task of bringing up children.

The utmost attention has been paid, in the compilation of this work, to select such passages for illustration and embellishment, as contained truths the

most obvious and important, or historical facts the most interesting. These passages will, therefore, form the most useful lessons to which the minds of children can possibly be directed.

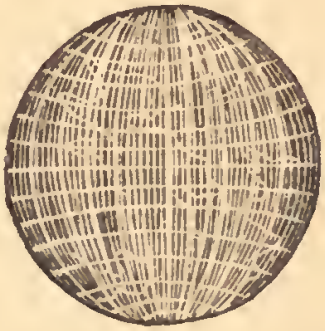
The correct reading of each emblematical verse will be found at the bottom of every page, where the hieroglyphical figures are printed in *italics*.

To the candour and liberality of the public, this work is submitted; and as the intention of the Compilers have been to smooth and embellish the path to Divine knowledge, they earnestly implore the blessings of Almighty God on all those who are called to assist the progress of youth, towards those eternal mansions of bliss, where sits enthroned Wisdom, Goodness, and Power, for ever and ever.

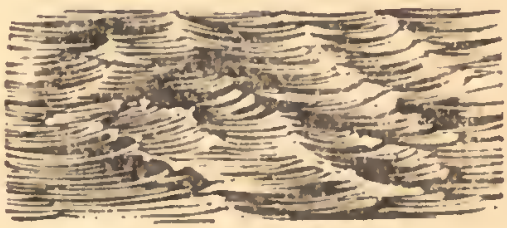
In the beginning



created the heavens and the



And the Earth was without form, and void, and darkness was upon the face of the deep; and the Spirit of God moved upon the face of the



In the beginning *God* created the heavens and the *earth.* And the earth was without form, and void, and darkness was upon the face of the deep; and the Spirit of God moved upon the face of the *waters.*

And the earth brought forth



and herb yielding seed after his kind, and the

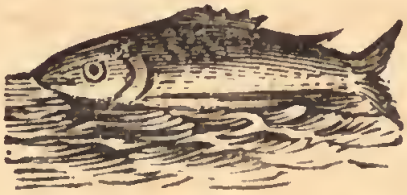


yielding fruit, whose seed was in itself, after his kind: and God saw that it was good.

And the earth brought forth *grass*, and herb yielding seed after his kind, and the *tree* yielding fruit, whose seed was in itself, after his kind: and God saw that it was good.

And  said, Let

us make man in our image, after our likeness: and let him have dominion

over the  of the sea,

and over the  of the air,

and over the  and over

all the earth, and over every creeping thing that creepeth upon the earth.

And *God* said, Let us make man in our image, after our likeness: and let him have dominion over the *fish* of the sea, and over the *fowl* of the air, and over the *cattle*, and over all the earth, and over every creeping thing that creepeth upon the earth.

And the rib, which

the Lord  had taken

from  made he a 

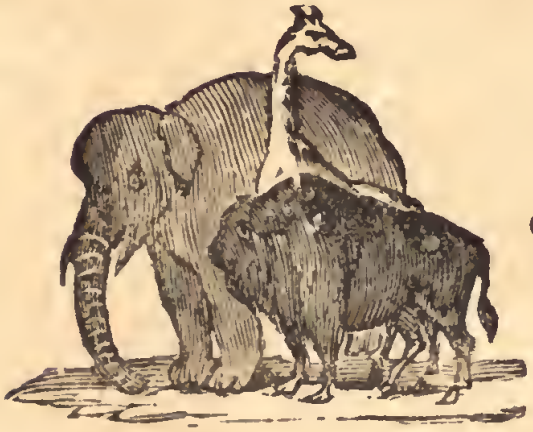
and brought her unto

the 

And the rib which the Lord *God* had taken from *man*, made he a *woman*, and brought her unto the *man*.

Now the  was more

subtle than any



of the field which the

Lord God had made: and he said unto the



Yea, hath 

said, Ye shall not eat of every tree of the garden.

Now the *serpent* was more subtle than any *beast* of the field which the Lord God had made: and he said unto the *woman*, Yea, hath *God* said, Ye shall not eat of every tree of the garden.

And I will put enmity between



and the



and between thy seed and her seed; it shall bruise thy



and thou shalt bruise his



And I will put enmity between *thee* and the *woman*, and between thy seed and her seed; it shall bruise thy *head*, and thou shalt bruise his *heel*.

But the  found no rest for the

sole of her foot, and she returned unto him into the

 for the waters were on

the  of the whole earth. Then he

put forth his  and took her,

and pulled her in unto him into the ark.

But the *dove* found no rest for the sole of her foot, and she returned unto him into the *ark:* for the waters were upon the *face* of the whole earth. Then he put forth his *hand*, and took her, and pulled her in unto him into the ark.

And while he lingered the



laid hold

on his



and upon the hand of his wife, and upon the hand of his two daughters, the



being merciful unto him:

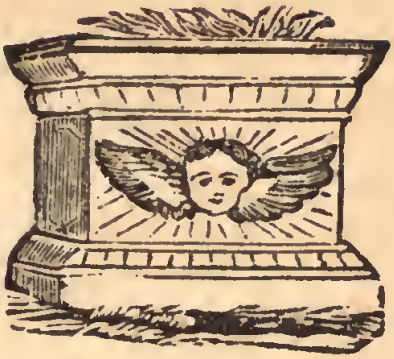
and they brought him

forth, and set him

without the



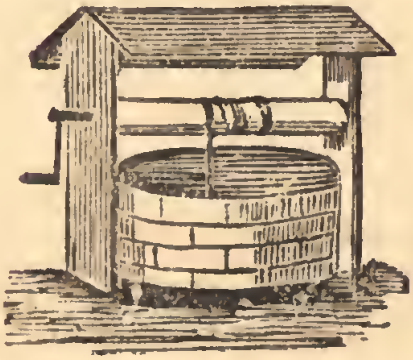
And while he lingered the *men* laid hold on his *hand*, and upon the hand of his wife, and upon the hand of his two daughters, the *Lord* being merciful unto him: and they brought him forth, and set him without the *city*.

And he builded an  there,

and called upon the name of the Lord, and

pitched his  there; and

there Isaac's servants digged a



And he builded an *altar* there, and called upon the name of the Lord, and pitched his *tent* there; and there Isaac's servants digged a *well*.

And I have  and asses,

 and

 servants, and 

servants, and I have sent to tell my lord, that I may find grace in thy sight.

And I have *oxen*, and asses, *flocks*, and *men* servants, and *women* servants; and I have sent to tell my lord, that I may find grace in thy sight.

And Pharaoh's  was in my hand,

and I took the  and pressed

them into Pharaoh's cup, and gave the cup

into  hand.

And Pharaoh's *cup* was in my hand, and I took the *grapes*, and pressed them into Pharaoh's cup, and I gave the cup into *Pharaoh's* hand.

And  and  went

in unto Pharaoh, and they did so as the

 had commanded: and

Aaron cast down his rod before Pharaoh, and before his servants, and it became a



And *Moses* and *Aaron* went in unto Pharaoh, and they did so as the *Lord* had commanded: and Aaron cast down his rod before Pharaoh, and before his servants, and it became a *serpent.*

And the  of God, which

went before the 

of Israel, removed and went behind them;

and the pillar of the  went

from before their face, and stood behind them

And the *angel* of God, which went before the *camp* of Israel, removed and went behind them; and the pillar of the *cloud* went from before their face, and stood behind them.

Thou shalt not covet thy neighbour's



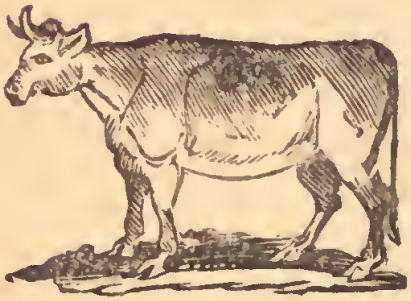
thou shalt not covet thy

neighbour's



nor his man-servant,

nor his maid-servant, nor his



nor his

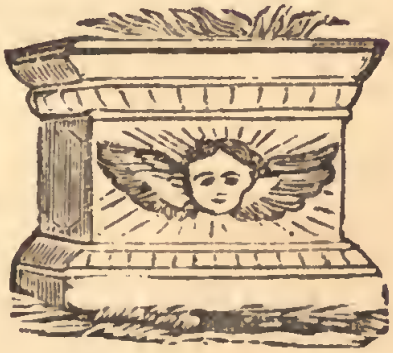


nor any thing that is thy neighbour's.

Thou shalt not covet thy neighbour's *house*, thou shalt not covet thy neighbour's *wife*, nor his man-servant, nor his maid-servant, nor his *ox*, nor his *ass*, nor any thing that is thy neighbour's.

And the  shall take of the blood

of the sin-offering with his finger, and put it upon the

 of the  of burnt-

offering, and shall pour out his blood at the bottom of the altar of burnt-offering.

And the *priest* shall take of the blood of the sin-offering with his finger, and put it upon the *horns* of the *altar* of burn-offering, and shall pour out his blood at the bottom of the altar of burnt-offering.

Then the Lord opened the

 of Balaam, and he saw

the  of the 

standing in the way, and his

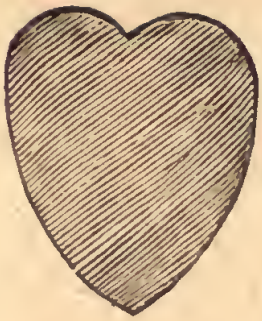
 drawn in his hand:

and he bowed down his  and

fell flat on his face.

Then the Lord opened the *eyes* of Balaam, and he saw the *angel* of the *Lord* standing in the way, and his *sword* drawn in his hand: and he bowed down his *head*, and fell flat on his face.

O that there were such an



in them, that they would fear

me, and keep all my

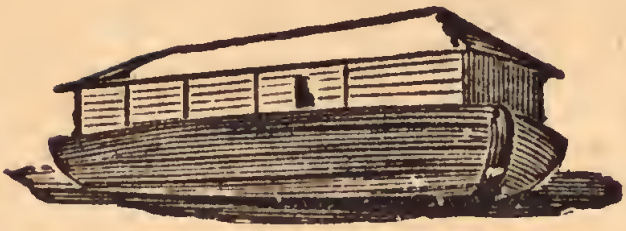


always, that it might be well with them, and

with their  for ever.

O that there were such an *heart* in them, that they would fear me, and keep all my *commandments* always, that it might be well with them, and with their *children* for ever.

And as they that bare

the  were come

unto Jordan, and the feet of

the  that bare the

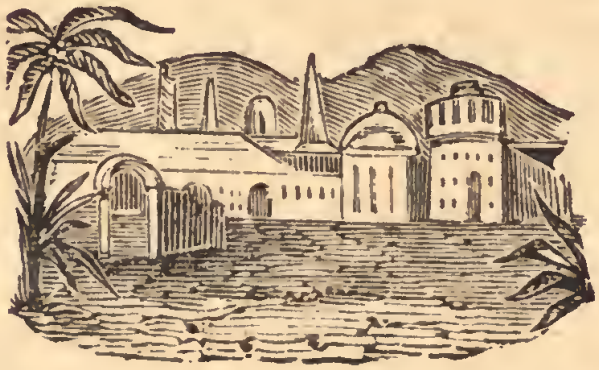
ark were dipped in the brim of the water, for Jordan overfloweth all his banks all the

time of 

And as they that bare the *ark* were come unto Jordan, and the feet of the *priests* that bare the ark were dipped in the brim of the water, for Jordan overfloweth all his banks all the time of *harvest*,

Speak to the  of Israel,

saying, Appoint out for you



of refuge, whereof I spake unto

you by the  of Moses.

Speak to the *children* of Israel, saying, Appoint out for you *cities* of refuge, whereof I spake unto you by the *hand* of Moses.

So Manoah took a  with a

meat offering, and offered it upon a rock unto

the  and  the

did wondrously; and



and his  looked on.

So Manoah took a *kid*, with a meat-offering, and offered it upon a rock unto the *Lord:* and the *angel* did wondrously, and *Manoah* and his *wife* looked on.

And the men of the city said unto him on the seventh day, before the



went down, What is sweeter than honey? and what is stronger than a



And he said unto them, If ye had not



with my heifer, ye had not found out my riddle.

And the men of the city said unto him on the seventh day, before the *sun* went down, What is sweeter than honey? and what is stronger than a *lion?* and he said unto them, If ye had not *ploughed* with my heifer, ye had not found out my riddle.

And she said, I pray you let me glean and gather after the



among the



so she came and hath continued even from the morning until now, that she tarried a little in the



And she said, I pray you, let me glean and gather after the *reapers* among the *sheaves:* so she came and hath continued even from the morning until now, that she tarried a little in the *house.*

And David said unto Saul, Thy servant kept his father's



and there came a



and a



and took a



out of the flock.

And David said unto Saul, Thy servant kept his father's *sheep*, and there came a *lion* and a *bear*, and took a *lamb* out of the flock.

And the young  that told him,

said, As I happened by chance upon Mount Gilboa, behold, Saul leaned upon his spear,

and, lo, the  and



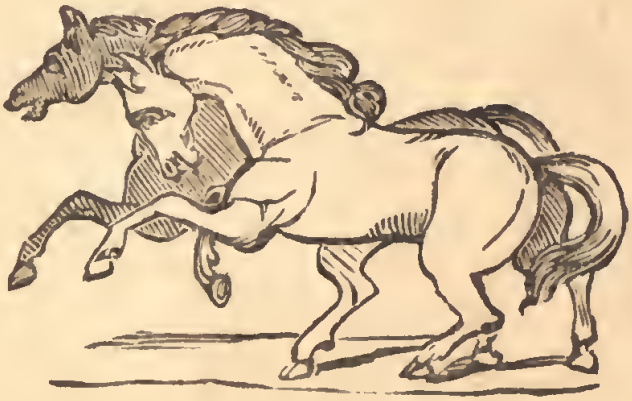
followed hard after him.

And the young *man* that told him, said, As I happened by chance upon Mount Gilboa, behold, Saul leaning upon his spear: and, lo, the *chariots* and *horsemen* followed hard after him.

And they brought every  his present,

 of silver, and vessels of

gold, and garments, and 

and spices,  and

mules, a rate year by year.

And they brought every *man* his present, *vessels* of silver, and vessels of gold, and garments, and *armour*, and spices, *horses*, and mules, a rate, year by year.

Let us make a little chamber, I pray thee,

on the  and let us set for

him there a



and a 

and a  and a  and it shall

be, when he cometh to us, that he shall turn in thither.

Let us make a little chamber, I pray thee, on the *wall*, and let us set for him there a *bed*, and a *table*, and a *stool*, and a *candlestick:* and it shall be when he cometh to us, that he shall turn in thither.

And he dealt to every one of Israel, both



and



to every one a



of bread, and a good piece of



and a



of wine.

And he dealt to every one of Israel, both *man* and *woman*, to every one a *loaf* of bread, and a good piece of *flesh*, and a *flagon* of wine.

They smote also the



of



and carried away



and



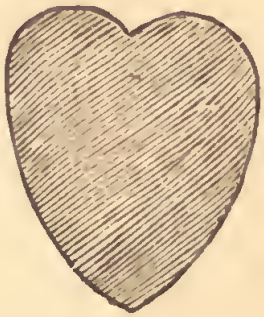
in abundance, and

returned to Jerusalem.

They smote also the *tents* of *cattle*, and carried away *sheep* and *camels* in abundance, and returned to Jerusalem.

Blessed be the Lord 

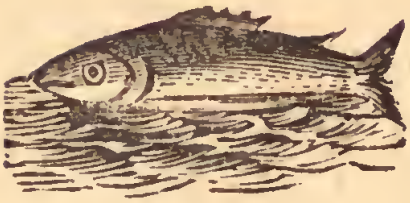
of our fathers, which hath put such a thing

as this in the king's  to beautify

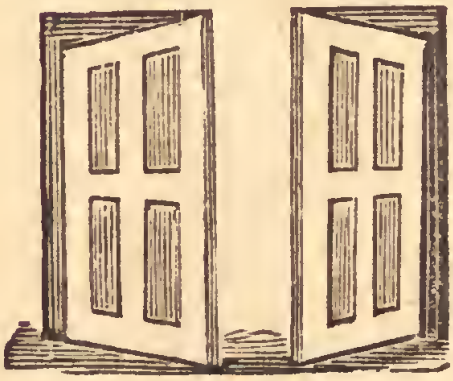
the  of the Lord, which is

in Jerusalem.

Blessed be the Lord *God* of our fathers, which hath put such a thing as this in the king's *heart*, to beautify the *house* of the Lord, which is in Jerusalem.

But the  gate did the

sons of Hassenaah build, who also laid the beams thereof, and set

up the  thereof, the



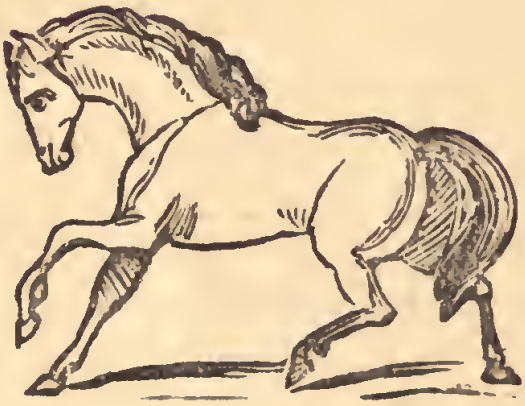


thereof, and the bars thereof.

But the *fish* gate did the sons of Hassenaah build, who also laid the beams thereof, and set up the *doors* thereof, the *locks* thereof, and the bars thereof.

Let the royal apparel be brought

which the  useth to wear,

and the  that the king

rideth upon, and the  royal which

is set upon his head.

Let the royal apparel be brought which the *king* useth to wear, and the *horse* that the king rideth upon, and the *crown* royal which is set upon his head.

Shall a mortal man be more



than



shall a man be more pure than his Maker? Behold he put no trust in his servants,

and his



he chargeth

with folly.

Shall a mortal man be more *just* than *God?* shall a man be more pure than his Maker? Behold, he put no trust in his servants, and his *angels* he chargeth with folly.

By his  he hath

garnished the heavens:

his  hath

formed the crooked



By his *spirit* he hath garnished the heavens; his *hand* hath formed the crooked *serpent.*

I went mourning without the 

I stood up and cried in the congregation.

I am a brother to 

and a companion to



I went mourning without the *sun:* I stood up, and I cried in the congregation. I am a brother to *dragons*, and a companion to *owls.*

I know all the



of the



and the



of the



are mine.

I know all the *fowls* of the *mountains:* and the *wild beasts* of the *field* are mine.

He sent divers sorts of



among them, which devoured them;

and  which

destroyed them. He gave also their increase unto the



and their labour unto the locust.

He sent divers sorts of *flies* among them, which devoured them; and *frogs* which destroyed them. He gave also their increase unto the *caterpillar*, and their labour unto the locust.

The high hills are a refuge for the



and the rocks for

the  He appointeth

the moon for seasons,

the  knoweth his going down.

The high hills are a refuge for the *wild goats*, and the rocks for the *conies*. He appointeth the moon for seasons, the *sun* knoweth his going down.

Thy wife shall be as a fruitful



by the sides of thine



thy

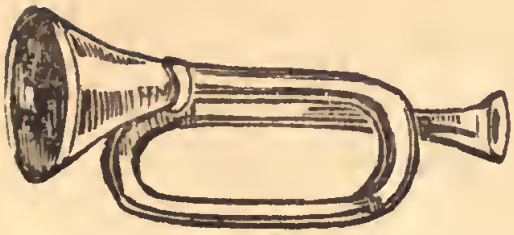


like olive plants round about thy



Thy wife shall be as a fruitful *vine* by the sides of thine *house:* thy children like olive-plants round about thy *table.*

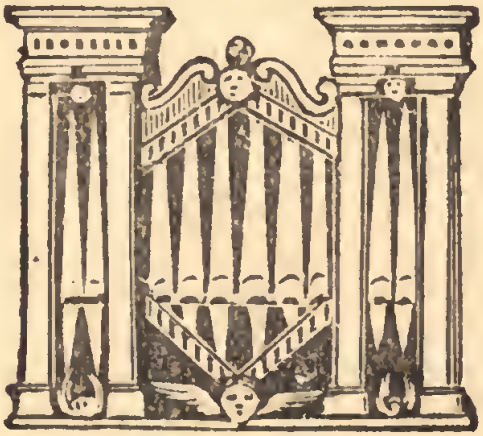
Praise him with the sound of the



praise him with the psaltery and



Praise him with the timbril and dance: praise him with stringed instruments and



s.

Praise him with the sound of the *trumpet:* praise him with the psaltery and *harp.* Praise him with the timbrel and dance: praise him with stringed instruments and *organs.*

A wise  scattereth the wicked,

and bringeth the 

over them. The spirit of man is the

 of the 

searching all the inward parts of the belly.

A wise *king* scattereth the wicked, and bringeth the *wheel* over them. The spirit of man is the *candle* of the *Lord*, searching all the inward parts of the belly.

A  for the



a bridle for the



and a  for the fool's back.

A *whip* for the *horse*, a bridle for the *ass*, and a *rod* for the fool's back.

He that observeth the



shall not



and he that regardeth

the clouds shall not

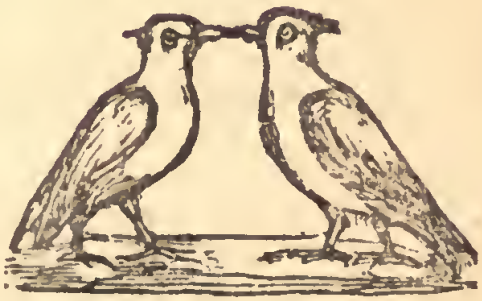


He that observeth the *wind* shall not *sow*; and he that regardeth the clouds shall not *reap*.

His  is as the most fine gold;

his locks are bushy and black

as a  His 

are as the eyes of 

by the rivers of waters, washed with milk, and fitly set.

His *head* is as the most fine gold; his locks are bushy, and black as a *raven:* His *eyes* are as the eyes of *doves* by the rivers of waters, washed with milk, and fitly set.

Then flew one of the

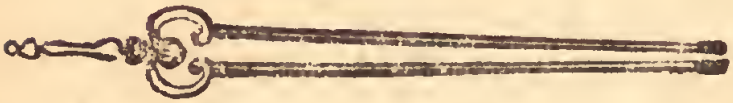


unto me,

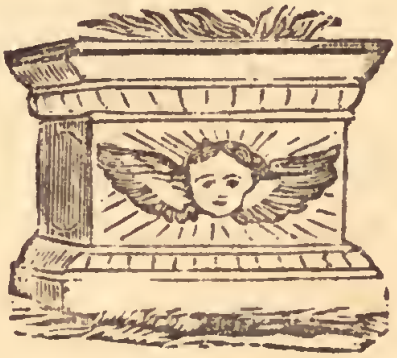
having a live coal in his



which he had taken with the



from off the



Then flew one of the *seraphims* unto me, having a live coal in his *hand*, which he had taken with the *tongs* from off the *altar*.

The  also shall dwell

with the lamb,

and the 

shall lie down with the kid; and the calf

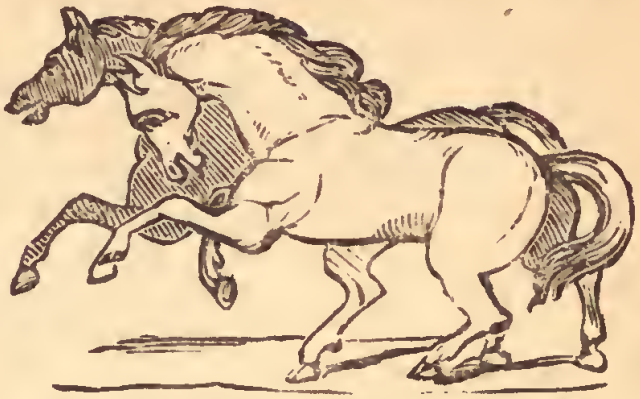
and the young 

and the fatling together; and a little

 shall lead them.

The *wolf* also shall dwell with the lamb, and the *leopard* shall lie down with the kid: and the calf, and the young *lion*, and the fatling together, and a little *child* shall lead them.

Woe to them that go down to Egypt for help,



and stay on



and trust in

because they are many, and in

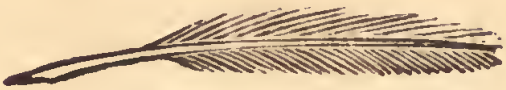


because they are very

strong: but they look not unto the Holy One of Israel, neither seek the Lord.

Woe to them that go down to Egypt for help, and stay on *horses*, and trust in *chariots*, because they are many; and in *horsemen*, because they are very strong: but they look not unto the Holy One of Israel, neither seek the Lord.

The sin of Judah is written with a

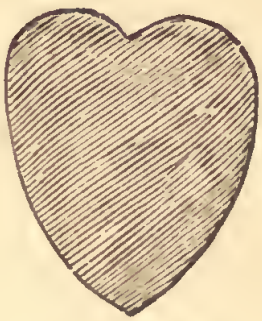


of iron, and with the point of a diamond: it is

graven upon the



of their



and upon the



of your altars.

The sin of Judah is written with a *pen* of iron, and with the point of a diamond it is graven upon the *table* of their *heart*, and upon the *horns* of your altars.

He hath bent his  like

an enemy: he stood with his right hand

as an  and

slew all that were pleasant to the

 in the tabernacle of the daughter of

Zion: he poured out his fury like



He hath bent his *bow* like an enemy: he stood with his right hand as an *adversary*, and slew all that were pleasant to the *eye*, in the tabernacle of the daughter of Zion: he poured out his fury like *fire*.

As for the likeness of their faces, they four had the  of a man, and the face of a  on the right side; and they four had the face of an  on the left side; they four also had the face of an eagle.

As for the likeness of their faces, they four had the *face* of a man and the face of a *lion* on the right side; and they four had the face of an *ox* on the left side; they four also had the face of an eagle.

Then said these  We shall

not find any occasion against this



except we find it against him concerning the

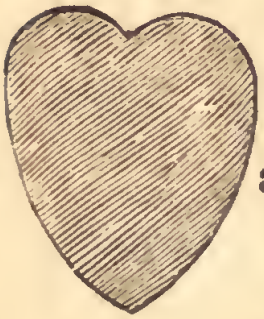
law of his 

Then said these *men*, We shall not find any occasion against this *Daniel*, except we find it against him concerning the law of his *God*.

I will meet them as a



that is bereaved of her whelps, and will rend the caul of their



and there will I devour them like a



the wild beast shall tear them.

I will meet them as a *bear* that is bereaved of her whelps, and will rend the caul of their *heart*, and there will I devour them like a *lion:* the wild beast shall tear them.

The earth shall quake before them,

the  shall tremble,

the  and the  shall be

dark, and the  shall with-

draw their shining.

The earth shall quake before them, the *heavens* shall tremble, the *sun* and the *moon* shall be dark, and the *stars* shall withdraw their shining.

Thus saith the  As

the shepherd taketh out of the mouth of the

lion two  or the piece of an ear:

so shall the children of Israel be taken out that dwell in Samaria, in the corner of a



and in Damascus in a couch.

Thus saith the *Lord*, As the shepherd taketh out of the mouth of the lion, two *legs*, or a piece of an ear: so shall the children of Israel be taken out that dwell in Samaria, in the corner of a *bed*, and in Damascus in a couch.

Though thou exalt thyself as the



and though thou set thy nest

among the  thence will I

bring thee down, saith the



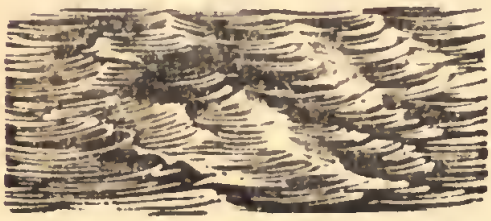
Though thou exalt thyself as the *eagle*, and though thou set thy nest among the *stars*, thence will I bring thee down, saith the *Lord*.

But the  sent out a



great into the sea,

and there was a mighty tempest in the

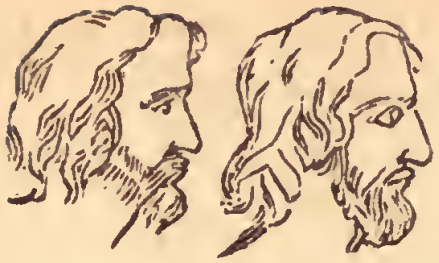


so that the



was like to be broken.

But the *Lord* sent out a great *wind* into the sea, and there was a mighty tempest in the *sea*, so that the *ship* was like to be broken.

The  thereof judge

for reward, and the 

thereof teach for hire, and the prophets thereof
divine for money: yet will they
lean upon the



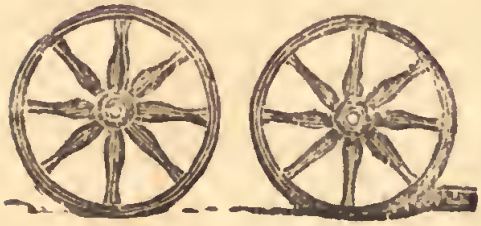
and say, Is not the

Lord among us? none evil can come upon us.

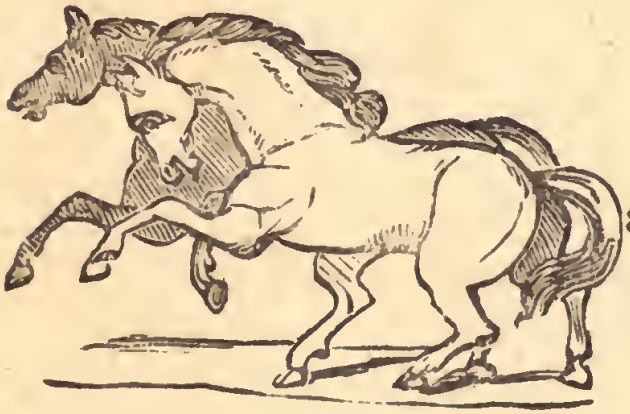
The *heads* thereof judge for reward, and the *priests* thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the *Lord*, and say, Is not the Lord among us, none evil can come upon us.

The noise of a 

and the noise of the rattling of the



and of the prancing of



and of the jumping



The noise of a *whip*, and the noise of the rattling of the *wheels*, and of the prancing of *horses*, and of the jumping *chariots*.

Thou art of purer  than to

behold evil, and canst not look on iniquity: wherefore lookest thou upon them that deal treacherously, and holdest thy tongue, when the wicked devoureth the



that is more



than he.

Thou art of purer *eyes* than to behold evil, and canst not look on iniquity: wherefore lookest thou upon them that deal treacherously, and holdest thy tongue when the wicked devoureth the *man* that is more *righteous* than he.

And the sea



shall be dwellings and cottages for



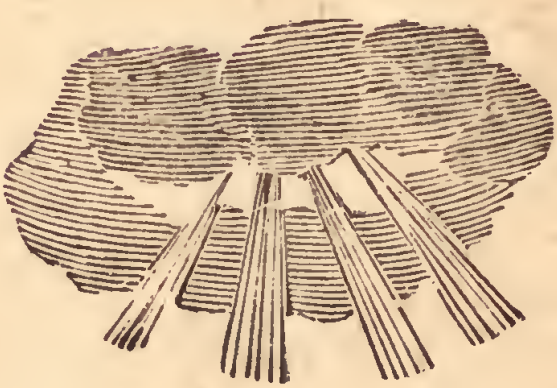
and folds for

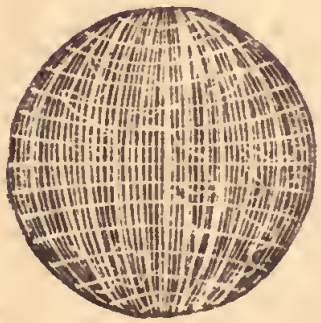


And the sea *coast* shall be dwellings and cottages for *shepherds*, and folds for *flocks*.

For thus saith the  of

Hosts, Yet once, it is a little while, and I

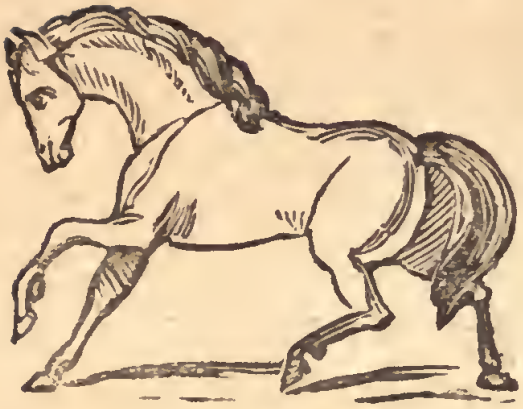
will shake the  and

the  and the sea, and the dry

land.

For thus saith the *Lord* of Hosts, Yet once, it is a little while, and I will shake the *heavens*, and the *earth*, and the sea, and the dry land.

And so shall be the plague of the



of the mule; of the



and of the



and of all the beasts that

shall be in these



as this plague.

And so shall the plague of the *horse*, of the mule, of the *camel*, and of the *ass*, and of all the beasts that shall be in these *tents*, as this plague.

But unto you that fear my name

shall the  of



arise with healing

in his  and ye

shall go forth and grow up as calves of the stall.

But unto you that fear my name shall the *sun* of *righteousness* arise with healing in his *wings*; and ye shall go forth and grow up as calves of the stall.

But while he thought on these things,

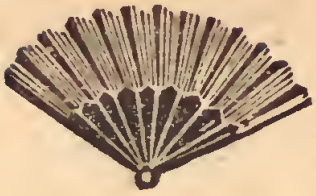
behold, the  of the

Lord appeared unto him in a dream, saying, Joseph, thou son of



fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

But while he thought on these things, behold, the *angel* of the Lord appeared unto him in a dream, saying, Joseph, thou son of *David*, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

Whose  is in his

 and he will throughly purge

his floor, and gather his

 into the garner: but he will

burn up the chaff with unquenchable



Whose *fan* is in his *hand*, and he will throughly purge his floor, and gather his *wheat* into the garner, but he will burn up the chaff with unquenchable *fire*.

And  saith unto him, The

 have holes, and

the  of the air

have nests; but the Son of man hath not where to lay his head.

And *Jesus* saith unto him, the *foxes* have holes, and the *birds* of the air have nests; but the Son of man hath not where to lay his *head*.

Behold, I send you forth as



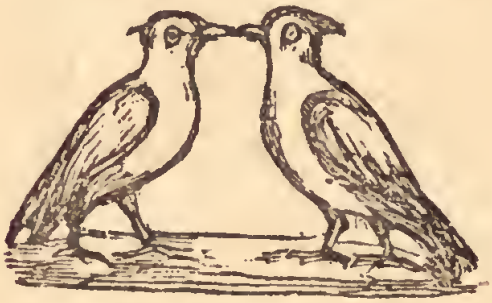
in the midst of



be ye therefore wise as



and harmless as



Behold, I send you forth as *sheep* in the midst of *wolves:* be ye therefore wise as *serpents*, and harmless as *doves*.

And he spake unto his



that a small ship should wait on him, because of the



lest they should throng him.

And he spake to his *disciples*, that a small ship should wait on him, because of the *multitude*, lest they should throng him.

And they shall scourge him,



and put him to and the

third day he shall



again.

And they shall scourge him, and put him to *death*: and the third day he shall *rise* again.

Saying, Blessed be the

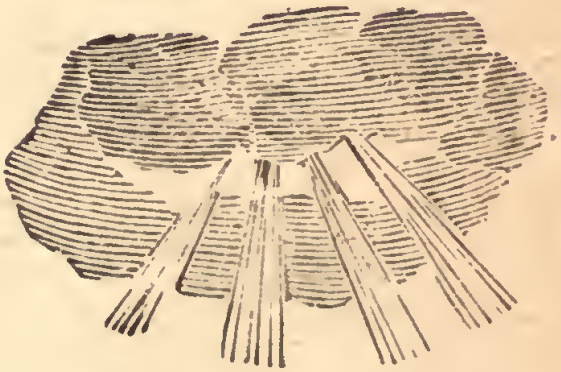


that cometh in the name of the

Lord:



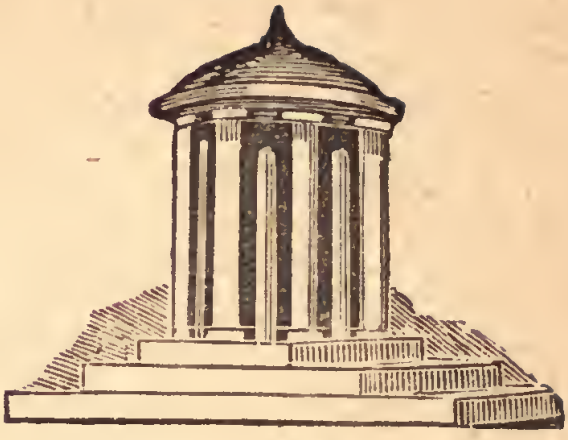
in



and glory in the highest.

Saying, Blessed be the *king* that cometh in the name of the Lord: *peace* in *heaven*, and glory in the highest.

And found in the



those that sold



and



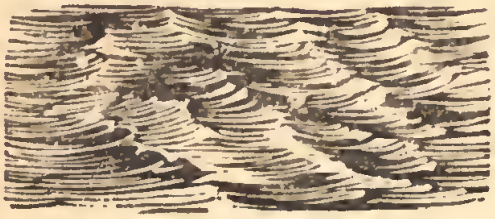
and doves, and the

changers of money.

And found in the *temple* those that sold *oxen*, and *sheep*, and doves, and the changers of money.



answered, Verily, verily, I say unto thee, except a man be born of



and of the



he cannot enter into the kingdom of God.

Jesus answered, Verily, verily, I say unto thee, except a man be born of *water* and of the *Spirit*, he cannot enter into the kingdom of God.

But he that is an hireling, and not the



whose own



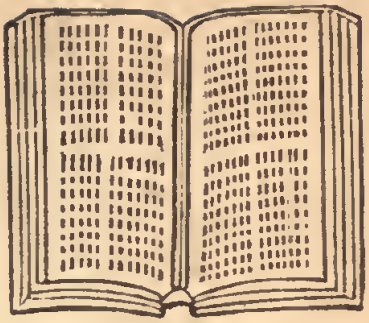
the

are not, seeth the



coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.

But he that is an hireling, and not the *shepherd*, whose own the *sheep* are not, seeth the *wolf* coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.

For it is written in the 

of Psalms, Let his  be

desolate, and let no man dwell therein, and his



rick let another take.

For it is written in the *book* of Psalms, Let his *habitation* be desolate, and let no man dwell therein: and his *bishop*rick let another take.

For  speaketh concerning

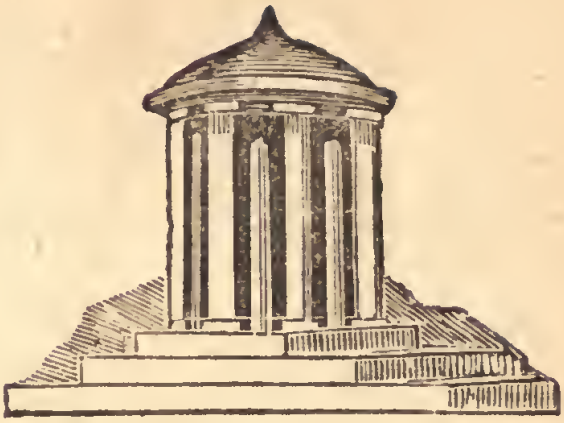
him, I foresaw the 

always before my  for he is on

my right  that I should not

be moved.

For *David* speaketh concerning him, I foresaw the *Lord* always before my *face;* for he is on my right *hand,* that I should not be moved.

And daily in the 

and in every  they ceased not

to teach and  Jesus Christ.

And daily in the *temple*, and in every *house*, they ceased not to teach and *preach* Jesus Christ.

Upon the which when I had fastened mine

 I considered, and saw four-

footed  of the earth, and

wild beasts, and  and

 of the air.

Upon the which when I had fastened mine *eyes*, I considered, and saw four-footed *beasts* of the earth, and wild beasts, and *creeping things*, and *fowls* of the air.

Then the



of



which was before their city,

brought



and



unto the gates, and would

have done sacrifice with the people.

Then the *priest* of *Jupiter*, which was before their city, brought *oxen* and *garlands* unto the gates, and would have done sacrifice with the people.

For if by one



's offence



reigned by one; much more they which receive abundance

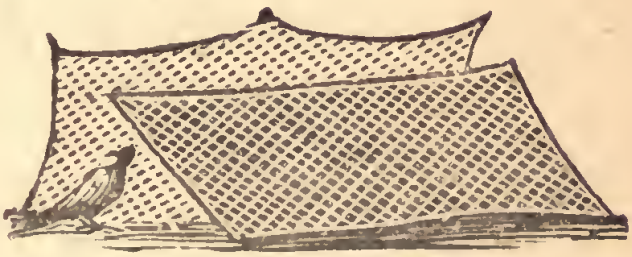
of grace, and the gift of

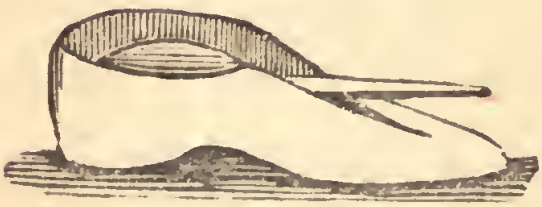


shall reign in life by one, Jesus Christ.

For if by one *man's* offence *Death* reigned by one; much more they which receive abundance of grace, and of the gift of *righteousness*, shall reign in life by one, Jesus Christ.

And  saith, Let their

 be made a 

and a  and a stumbling-block and a recompense unto them.

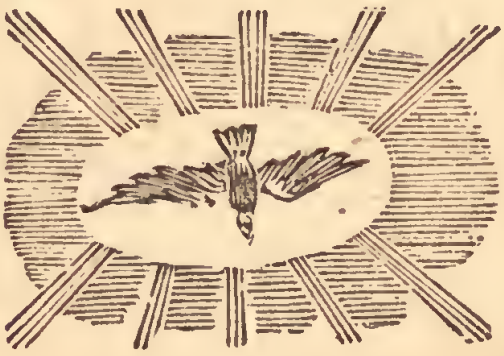
And *David* saith, Let their *table* be made a *snare*, and a *trap*, and a stumbling-block, and a recompense unto them.

Now the  of hope



fill you with all joy and

in believing, that ye may abound in hope through the power of the



Now the *God* of hope fill you with all joy and *peace* in believing, that ye may abound in hope, through the power of the *Holy Ghost*.

For I think that God hath set forth us the



last, as it were

appointed to



for we are made

a spectacle unto the world, and to



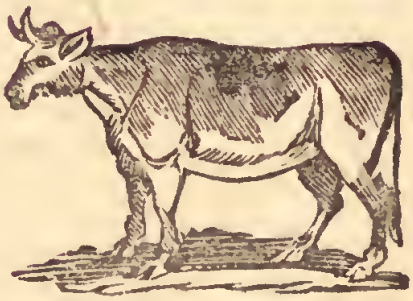
and to men.

For I think that God hath set forth us the *apostles* last, as it were appointed unto *death:* for we are made a spectacle unto the world, and to *angels*, and to men.

For it is written in the  of



Thou shalt not muzzle the

mouth of the  that

treadeth out the  Doth God

take care for oxen?

For it is written in the *law* of *Moses*, Thou shalt not muzzle the mouth of the *ox* that treadeth out the *corn*. Doth God take care for oxen?

For we know, that, if our earthly



of this tabernacle were

dissolved, we have a building of God, an house

not made with



eternal in the



s.

For we know, that, if our earthly *house* of this tabernacle were dissolved, we have a building of God, an house not made with *hands*, eternal in the *heavens*.

Be not deceived;



is not mocked; for whatsoever a man



that shall he also



Be not deceived; *God* is not mocked; for whatsoever a man *soweth*, that shall he also *reap*.

That  may dwell in your

hearts by  that ye, being rooted

and grounded in 

That *Christ* may dwell in your hearts by *faith*; that ye, being rooted and grounded in *love*.

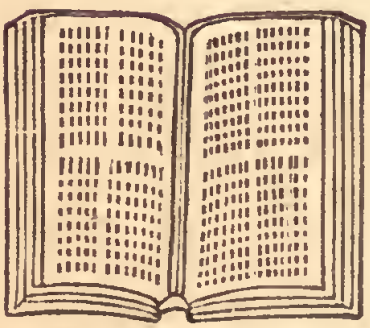
And I entreat thee also, true yoke-fellow, help those



which laboured with me in

the gospel, with Clement also, and with other my fellow-labourers,

whose names are in the



of



And I entreat thee also, true yoke-fellow, help those *women* which laboured with me in the gospel, with Clement also, and with other my fellow-labourers, whose names are in the *book* of *life*.

And (having made  through

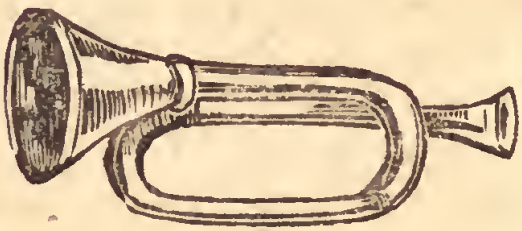
the blood of his ) by him to

reconcile all things unto himself, by him, I say, whether they be things in earth, or things in heaven.

And (having made *peace* through the blood of his *cross*), by him to reconcile all things unto himself, by him, I say, whether they be things in earth, or things in heaven.

For the  himself shall

descend from heaven with a shout, and with the voice of the archangel,

with the  of God; and

the dead in Christ shall



first.

For the *Lord* himself shall descend from heaven with a shout, with the voice of the archangel, and with the *trump* of God; and the dead in Christ shall *rise* first.

We are bound to thank God always

for you,  as it is meet,

because that your faith groweth exceedingly,

and the  of every one of you all

towards each other aboundeth.

We are bound to thank God always for you, *brethren*, as it is meet, because that your faith groweth exceedingly, and the *charity* of every one of you all towards each other aboundeth.

For if a  know not how to rule

his own  how shall he take

care of the church of



For if a *man* know not how to rule his own *house*, how shall he take care of the church of *God?*

Only  is with me.

Take  and bring

him with thee, for he is profitable to me for the



Only *Luke* is with me. Take *Mark*, and bring him with thee, for he is profitable to me for the *ministry*.

Not by works of  which we

have done, but according to his mercy he saved us,

by the washing of  and

renewing of the Holy Ghost.

Not by works of *righteousness*, which we have done, but according to his mercy he saved us, by the washing of *regeneration*, and renewing of the Holy Ghost.

Yet for  's sake I rather

beseech thee, being such an one as Paul the aged, and now also a



of



Yet for *love's* sake, I rather beseech thee, being such an one as Paul the aged, and now also a *prisoner* of *Jesus Christ.*

For when  had spoken

every precept to all the people, according to the law, he took the blood of

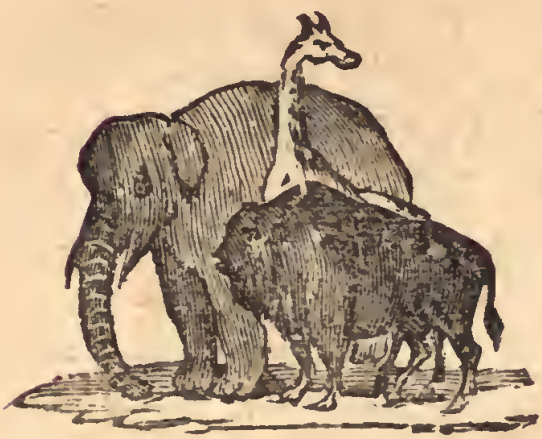
 and of goats, with water,

and scarlet wool, and hyssop, and sprinkled

both the  and all the people.

For when *Moses* had spoken every precept to all the people, according to the law, he took the blood of *calves*, and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the *book* and all the people.

For every kind of



and of



and of



and things in the sea, is tamed, and hath been tamed of mankind.

For every kind of *beasts*, and of *birds*, and of *serpents*, and things in the sea, is tamed, and hath been tamed of mankind.

For ye were as  going

astray; but are now returned unto the



and



of your souls.

For ye were as *sheep* going astray; but are now returned unto the *shepherd* and *bishop* of your souls.

In this the children of 

are manifest, and the



of the 

whosoever doeth not righteousness, is not of God, neither he that loveth not his brother.

In this the children of *God* are manifest, and the *children* of the *devil:* whosoever doth not righteousness, is not of God, neither he that loveth not his brother.

Grace be with you, mercy, and



from

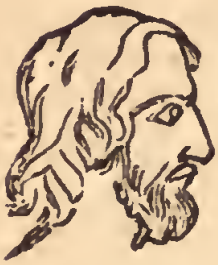


the Father, and from the



the Son of the Father, in truth and love.

Grace be with you, mercy, and *peace*, from *God* the Father, and from the *Lord Jesus Christ*, the Son of the Father, in truth and love.

But I trust I shall shortly see thee, and we shall speak  to 

 be to thee. Our friends salute thee. Greet the friends by name.

But I trust I shall shortly see thee, and we shall speak *face* to *face*. *Peace* be to thee. Our friends salute thee. Greet the friends by name.

Yet Michael the arch-



when contending with the



he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.

Yet Michael the arch-*angel*, when contending with the *devil*, he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.

And the beast which I saw was like unto a leopard, and his feet

were as the feet of a 

and his mouth as the

mouth of a  and the

 gave him his power,

and his seat, and great authority.

And the beast which I saw was like unto a leopard, and his feet were as the feet of a *bear*, and his mouth as the mouth of a *lion:* and the *dragon* gave him his power, and his seat, and great authority.



I have sent mine



to testify unto you these things in the churches, I am the root and the offspring of



and the bright and morning star.

I *Jesus* have sent mine *angel* to testify unto you these things in the churches, I am the root and the offspring of *David*, and the bright and morning star.

THE LIFE

OF OUR

BLESSED LORD AND SAVIOUR JESUS CHRIST.



In the days of Herod, King of Judea, Cæsar-Augustus, the Roman Emperor, ordered that all the Jews should go to be taxed, each one to their native city; so Joseph and his espoused wife, Mary, went up to Bethlehem, they being of the royal line of David.

And while they were there she brought forth her first-born son, and laid him in a manger, there being no room in the inn.

Now when Jesus was born, Herod the king was troubled concerning him, for fear he should reign in his stead, not understanding the prophecies concerning him; he, therefore, sent several wise men to learn where he was, thinking to kill him; but they, being warned of God, in a dream, returned to their city another way.

Mean time the tyrant Herod was waiting for their return, an angel appeared to Joseph, saying, "Arise, and take the young child and his mother, and go thou into Egypt, for Herod seeketh to kill him." Joseph accordingly arose, and did as the angel commanded him that very night.



King Herod being enraged to think that he could not destroy him, ordered that all the infants under two years old, should be slain! for which inhuman barbarity God smote him with an incurable disease, and he expired in great agony.



After the death of Herod, the Lord sent an angel unto Joseph, to bid him return to the land of Israel, which he immediately obeyed, and dwelt in Nazareth.

After these things, Jesus was baptized in the wilderness by John, when the heavens opened, and a voice said, "This is my beloved Son, in whom I am well pleased."



Although Jesus was so great and glorious a person, he was a pattern of humility and condescension. Far from seeking the society of the rich and noble, he loved to converse with the aged and miserable; not only would he converse with the venerable but he did not disclaim even little children. Some pious parents once brought their infants, whom he took in his arms and blessed them.

Among other acts, which no other than Divine love and power could accomplish, were, 1. He turned water into wine at the marriage in Cana. 2. The miraculous draught of fishes in the Sea of Galilee. 3. His curing Peter's wife's mother of a fever, by touching her hand. 4. His casting out evil spirits with his word, and healing those that were sick at Capernaum. 5. His healing all manner of sickness, diseases,



and torments, and those which were possessed of devils, and all those that were lunatic, or had the palsy, throughout all Galilee. 6. His curing a leper at the same place with his hand. 7. His healing a paralytic at Capernaum. 8 His healing a man with a withered hand on the Sabbath-day. 9. His healing of a leper,



by only touching him with his hand. 10. His curing the Centurion's servant at Capernaum, of a dropsy, by his word only, without seeing him. 11. His raising to life the widow's son of Nain. 12. His driving a legion of devils out of a man, at Gargasenes. 13. A woman who had an issue of blood twelve years, was healed by touching his garment. 14. He restored the daughter of Jairus, the ruler of the synagogue, to life. 15. He restored two blind men to sight, by touching their eyes. 16. He drives a dumb spirit out of a man at Capernaum. 17. He feeds five thousand people with two loaves and two fishes. 18. He walks upon the sea, when his apostles thinking it was a spirit were afraid, and to convince them, he called Peter to him, who came to him, and as



he was walking, he began to sink, but Jesus caught hold of him, when a tempest arose,



but on his coming into the ship, it immediately ceased at his command. 19. He cast a devil out of a woman of Canaan. 20. He cured one who was deaf and dumb at Galilee. 21. He healed an impotent man at the pool of Beth-



sada, who had an infirmity thirty-eight years. 22. He raises Lazarus from the dead. 23.



He heals a blind man at Bethsada. Besides a great number of other miracles, which are recorded by the Evangelists.

The people followed Jesus in great multitudes, to listen to the divine instructions which fell from his gracious lips. Being in the country of Cesarea Philippi, our Saviour left the throng in the plain, and, accompanied with Peter, James, and John, ascended an exceeding high mountain. In this solitude, while Jesus was praying with these three disciples, he was transfigured; his face became radiant and dazzling, for it shone like the sun in its meridian clearness. At the same time his garment acquired a snowy whiteness, far beyond any

thing human art could produce; a whiteness bright as the light, and sweetly refulgent, but in a degree inferior to the radiance of his countenance.



Thus as it were, for an instant, the Son of God, during his state of humiliation, was irradiated with heavenly glories; and to heighten the grandeur and solemnity of the scene, Moses, the great lawgiver of Israel, and Elijah, a zealous defender of the laws, appeared in the beauties of immortality, the robes in which the inhabitants of the heavenly Canaan are adorned. At beholding the illustrious sight, the disciples were greatly amazed; and Peter, in his habitual forwardness, uttered the exclamation—"Master, it is good for us to be here; and let us make three tabernacles; one for thee, and one for Moses, and one for Elias."

Jesus intending to go to Jerusalem, sent his disciples to fetch a young colt, on which he condescended to ride towards the city; and a great multitude being assembled to see him, they were so impressed with wonder and gratitude for the compassionate works he had done among them that they strewed palm branches in his way, crying, "Hosanna to the Son of David, blessed is he that cometh in the name of the Lord."



The time of the passover being come, Jesus sent two of his disciples to make ready, which being done, he sat down with them to eat the passover. And while they were eating, Jesus took bread and blessed it, and brake it, and gave it to his disciples, saying, "Take, eat; this is my body, which is broken for you; this

do in remembrance of me." And he also took the cup, and gave thanks, and gave it to them, saying, "Drink ye all of it; for this is my blood of the New Testament, which is shed for many for the remission of sins." At the same time he gave his disciples a pattern of humility, by washing their feet and wiping them with a towel wherewith he was girded, as a pattern to all who should call themselves Christians. At this Supper he foretold his Disciples that Judas should betray him; at which they were exceding sorrowful. But so it happened, for on going to Mount Olivet, and while yet praying to his heavenly Father that the Cup of Misery might pass from him, and enduring such agonies for the sake of his people, that he sweat great drops of blood, Judas, the apostate Judas, came up to him with a great multitude, and cried—"Hail, Master," and kissed him.—Upon this, Jesus surrendered himself into their hands, who bound him, and took him before the Pharisees and High Priests, who were assembled together to form his accusation, and subborn witnesses against him.

The next morning, after Jesus was examined by Caiphas, the Jews led him to Pontius Pilate, and accused him of perverting the nation, of calling himself a king, and of forbidding to pay tribute to Cæsar. But Pilate finding no fault in him, did all he could to save him from the malice of the Jews; and it being a custom to release a malefactor on occasion of

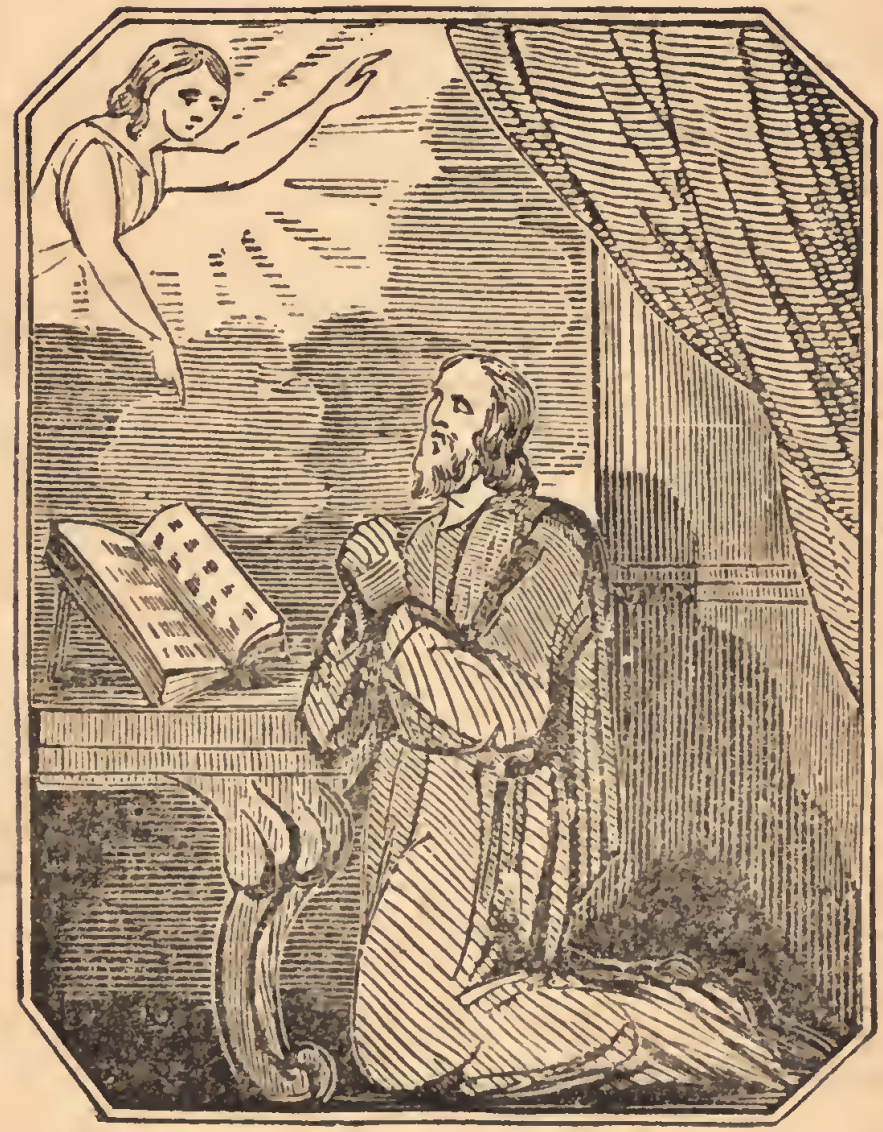
their great feast, he proposed to chastise him and let him go; but they cried out, Crucify him! Crucify him! Whereupon Pilate, seeing he could not prevail, took water and washed his hands, saying, "I am clear of the blood of this innocent man, see ye to it," upon which the Jews cried out, "*His Blood be upon us and on our Children.*" Then Pilate delivered him to the Jews to be crucified.

Then the soldiers cruelly scourged him with rods, put a robe on him, and a crown of thorns upon his head, mocked him, spit on him, smote him, and after offering him other indignities, carried him to a place called Golgotha, where they crucified him between two thieves, in the sight of his mother, Mary Magdalene, &c.

When three days and three nights had elapsed, our Saviour arose from the dead, and appeared to Mary Magdalene, then to Peter and John, then to the eleven, and after that to above five hundred brethren at once. And having remained on earth forty days, and told his disciples of the things appertaining to the kingdom of God, he assembled them on mount Olivet, and there assured them that in a short time they should receive the Holy Ghost, and be witnesses to him, unto the uttermost parts of the earth. Soon after this, a cloud received him out of their sight.

LIVES OF THE EVANGELISTS.

ST. MATTHEW.



St. Matthew, called also Levi, though a Roman officer, was a true Hebrew, and probably a Ga-

lilean. His trade was that of a publican, or tax-gatherer to the Romans, an office detested by the generality of the Jews on two accounts; first, because having farmed the custom of the Romans, they used every method of oppression to pay their rents to the Romans; secondly, because they demanded of the Jews, who considered themselves as a free people, having received that privilege from God himself. And hence they had a common proverb among them, "Take not a wife out of that family in which there is a publican, for they are all publicans."

Our blessed Saviour having cured a person long afflicted with the palsy, retired out of Capernaum, to walk by the sea-side, where he taught the people that flocked after him.

Here he saw Matthew sitting in his office, and called him to follow him. The man was rich, had a large and profitable employment, was a wise and prudent person, and doubtless understood what would be his loss to comply with the call of Jesus. He was not ignorant that he must exchange wealth for poverty, a custom-house for a prison, and rich and powerful masters for a naked and despised Saviour. But he overlooked all these considerations, left all his interest and relations to become our Lord's disciple, and to embrace a more spiritual way of life.

After St. Matthew's election to the apostleship, he continued with the rest till the ascension of his great and beloved Master. He suffered martyrdom at a city of Ethiopia,, called Naddabar.

ST. MARK.



This apostle was descended from Jewish parents, and of the tribe of Levi. Nor was it uncommon among the Jews to change their names on some remarkable revolution or accident of life, or when they intended to travel

into any of the European provinces of the Roman empire.

Eusebius tells us, that St. Mark was sent into Egypt by St. Peter to preach the gospel, and accordingly planted a church in Alexandria, the metropolis of it: and his success was so very remarkable that he converted multitudes both of men and women: persuading them not only to embrace the Christian religion, but also a life of more than ordinary strictness.

St. Mark did not confine himself to Alexandria, and the oriental parts of Egypt, but removed westward to Lybia, passing through the countries of Marmacia, Pentapolis, and others adjacent, where, though the people were both barbarous in their manners, and idolatrous in their worship, yet by his preaching and miracles he prevailed on them to embrace the tenets of the gospel; nor did he leave them till he had confirmed them in the faith.

After this long tour he returned to Alexandria, where he preached the gospel with the greatest success. But his enemies were determined to put a stop to his efforts; and he was seized, bound, and cast into prison.

He suffered martyrdom on the 25th of April, but the year is not absolutely known: the most probable opinion, however, is that it happened about the end of Nero's reign.

ST. LUKE.



This disciple of the blessed Jesus was born at Antioch, the metropolis of Syria. He was a Jewish proselyte; but at what time he became a Christian is uncertain. It is the opinion of some, from the introduction of his gospel, that he had the facts from the reports of others, who

were eye-witnesses, and suppose him to have been converted by St. Paul: and that he learned the history of his gospel from the conversation of that apostle, and wrote it under his direction; and that when St. Paul, in one of his epistles, says, *according to my gospel,* he means this of St. Luke, which he styled *his,* from the great share he had in the composition of it.

A different opinion has been expressed to this; but whichever is correct, St. Luke became the inseparable companion of St. Paul in all his travels, and his constant fellow-labourer in the work of the ministry. This endeared him to that apostle, who seems delighted in owning him for his fellow-labourer, and calling him, *the beloved physician,* and the brother *whose praise is in the gospel.*

As an historian he was faithful in his relations, and elegant in his writings, as a minister, careful and diligent for the good of souls; as a Christian devout and pious: and to crown all the rest, laid down his life in testimony of the gospel he had both preached and published to the world.

ST. JOHN.



St. John was by much the youngest of the apostles, yet he was admitted into as great a share of his Master's confidence as any of them. There are no records of the time and place of his birth; but it appears that after spending several years at Ephesus, he was accused to Domitian, who had begun a persecution against

the Christians. The tyrant bound him and sent him to Rome, where he met with the treatment that he might have expected from so barbarous a prince, being thrown into a cauldron of boiling oil. But the Almighty, who reserved him for further service in the vineyard of his Son, restrained the heat, as he did in the fiery furnace of old, and delivered him from this seemingly unavoidable destruction. And surely one would have thought that so miraculous a deliverance should have been sufficient to have persuaded any rational man, that the religion he taught was from God, and that he was protected from danger by the hand of Omnipotence. He ordered St. John to be transported to a disconsolate island in the Archipelago, named Patmos, where he continued for several years. St. John continued to labour in the vineyard of his great Master, until death put a period to all his toils and sufferings; which happened in the beginning of Trajan's reign, in the ninety-eighth year of his age; and, according to Eusebius, his remains were buried near Ephesus.

MILNER AND CO., LIMITED, PRINTERS, HALIFAX.

